

The Foundation of, and Evidence against, the
CHURCH of ROME.

High TWO
SERMONS.

SERMON I.

Preached *July* the 14th; And SERMON II:
August 30th:

Both before ~~the~~ Company of Scholars at
KILLEAD, Anno 1701.

By RICHARD BUFFINGTON.

*For other Foundation can no Man lay, than that is
laid, which is Jesus Christ.*

I. COR. iii. II.

*They went out from us, but they were not of us;
if they had been of us, they would no doubt have conti-
nued: But they went out from us, that they might be
made manifest, that they were not all of us.* I. JOHN ii. 19.

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The Foundation of the Church, &c.

Hugh MATT. xvi. 18. *Stimms*

Upon this Rock I will build my Church, &c.

THERE is no text in scripture of greater importance than this; none more plain and easy, and none less understood by the learned in almost all ages: The church of *Rome* by cutting it short of the connection and of other parts of scripture, builds it upon *Peter*, the word signifying a rock, and does not believe what our saviour says in the preceding verse, that *flesh and blood has not revealed it unto thee*; and here in the text, *upon this rock I will build my church*; as if he had said, '*Peter*, it is not my preaching unto thee, nor 'your own human industry, that has enabled thee to 'believe thus savingly of me, that I am the son of the 'Almighty which is to save mankind; but 'tis of a divine nature revealed unto thee by the holy spirit, 'who also taught the prophets of old to believe what 'they wrote, that I am the sure foundation, *Isa. xxviii. 16. Psal. cxviii. 20.*

'*Peter*, thou art a weak man, a weak servant-maid 'is fit to overturn your bottom; therefore put no confidence in the flesh; but I have prayed the father 'for you, and will send the comforter, and he shall instruct you my apostles to teach others by what means 'they shall inherit eternal life, and the danger they are 'in, if they follow not my religion, which you shall 'teach, for I will give unto thee the keys, to open up 'and make it fully known to the world, and shall continue your instructions in writing to be a perfect rule 'to my church in all ages, and all the powers of the

devil and of the wicked shall not prevail against my church, so as to overthrow it.

Peter, I do not say, I will build my church upon thee, tho' thou shalt be one of my twelve foundations to carry on the work I have begun; for in a little time I will leave you and go to the father, and send the Holy Ghost to bring my doctrine fresh into the memory of you my apostles, who shall be all equally concerned in carrying on the work of the ministry, and shall put into writing whatever I shall think proper, to be a compleat standing rule for my church in all ages; and they will persecute you unto the death, and some of your own followers in after ages will turn aside, and make unto themselves a new religion, and endeavour to destroy my church from off the face of the earth; but the foundation standeth sure. I told you before, it will be upheld from heaven; I will be with you always unto the end of the world.

Peter, thou art conceity, and shalt brag of thyself as a self-righteous person, and will say, *tho' all men deny thee, I will not*; but thou shalt soon be brought to know by experience, that there is no greater weakness than a man's own strength: And again, when I will ask if thou lovest me, you will not boast after the former manner, *tho' none else should I will*; but will speak after a more humble and gentle manner, saying, *thou knowest all things, thou knowest that I love thee*: *Peter*, thou art now right, and I can't but know it; for I have procured you grace so to do; the foundation and footing which all my followers or church can expect to stand by, is from above: Any other foundation might be overthrown by a thousand thousand sundry ways; but the foundation which is from above, is firm and lasting, and only able to keep the church from falling; the belief of which is necessary for all those to have, till the end of the world, who design to feed my sheep, my flock,
my

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‘ my lambs, or, in other words, be a teacher in my church.

‘ *Peter*, I think it not strange, that thou shouldest
‘ be a self-righteous person; for many of my best people
‘ of old have been mistaken that way. *Job* was
‘ one of the perfectest, and led the best life of any man
‘ in the east; he did not sin in so doing, but in ascribing
‘ the power of so doing in himself; young *Elihu*, who
‘ wrote the book, and who was inspired by the Almighty
‘ to bring *Job* to reason, let him know, that
‘ the most high enableth him in a most private manner,
‘ that man perceiveth it not: *Job* xxxiii. 14.

Our Saviour compares it to the wind, that none knows from whom it came: *John* iii. 8. He is not at this pains, for any benefit to himself; for if man doth what is right, the advantage is his own; and if he does wrong, it is to himself: *Job* xxxv. 6. There is no doings of man can add any thing to him; yet he rendereth to every one, not for, but according to, his works; the most high let him know, that if he could not perform the wonderful works that are made, no more could his own right hand save him: *Job* xl. 14.

Moses, that meek man, one might have thought, would not have fallen into the same sin of self-righteousness, after so visibly seeing the hand of the most high in all his doings; yet he did not sanctify the Lord in the eyes of the people; nor ascribe the glory to him, as he shou’d have done, but to themselves, saying, *must we fetch you water out of this rock*: *Numb.* xx. 10. and it displeased the Lord, and he called it unbelief, for which he would not suffer him to lead that congregation into the land of promise; *verse* 12. Therefore, *Peter*, if I suffer you, or any of my church, to be almost vexed unto death, ’tis not that I take delight in bruizing them, but thro’ love and kindness to them, to bring them to know their duty, and what they are to believe concerning me; and no sooner than they believe and do it, but I will raise them up; for the

the foundation is loving and kind, as well as strong and able, and can never be made to forsake his church and people.

The apostle *Peter* himself takes this to be the meaning of the text, when he says our Saviour is the chief corner stone, the head stone of the corner, and a rock of offence to those that stumble or turn aside: 1 *Peter* ii. 6, 7, 8. and the apostle *Paul* says, another foundation can no man lay than that is laid, which is *Jesus Christ*: 1 *Cor.* iii. 11.

Little children, you see the apostle *Peter* knew better things than to pretend to be the foundation, and none of the fathers ever claimed for the first six hundred years; therefore the church of *Rome* came too late by six hundred years for the first religion; and those fathers of the church of *Rome* which came after wards, were the worst men in the world, as may be seen, first, by the history of the popes; secondly, by the religion they have made; and thirdly, by the practice of the people under their establishment.

First, I shall give you a short history of some of the popes; *Boniface* the 3d was made the first universal bishop or pope, by *Phocas* the emperor; but *Rome* was not the fixed place for the popes at that time, there having three at one time set up for it in sundry parts afterwards, anathematizing and cursing each other; there was none put in for it here in *Killead*, or probably he would have gained it, as being the most sanctified place, and have out-damn'd them all out of it; but *Rome* gained it by producing *Peter's* chair in it, tho' *Peter* never was there in his life.

Pope *John* the 8th, whose proper name was *Joan Gilberta*, a *Dutch* woman, going in man's attire attained to learning and the popedom, played the whore; and by striving to conceal her labour, died the second year of her reign.

Pope *John* the 11th kept a whore called *Marozia*, who smothered him with a Pillow, that her son might attain the popedom. *Simpson.* Pope

Pope *John* the 13th, was a whoremaster and extortioner; of some of his cardinals he put out their eyes; from some he cut out their tongues; some their noses; some their fingers and privy-members; committed incest with two of his sisters; at dice he called to the devil for help; and drank a health to him; for money he made boys bishops; lay with his own mother, and his father's concubine, ravished maids and wives; at length being found in the act of adultery, was slain by the woman's husband. *Simpson.*

Pope *Silvester* the second was a great conjurer, and by help of the devil attained the popedom, and had a promise of the devil he should live till he would say mass in *Jerusalem*; the next after, saying mass in the chapel of *St. Cross*, suddenly fell sick; remembering it was called *Jerusalem* by some people, and finding how the devil had cozened him, ordered his cardinals when dead, to cut his body in inches, for having before bequeathed his soul to the devil. *Simpson.*

Pope *Benedict* the 9th attained the popedom by magic, at twelve years of age, and practised enchantments and conjurations by magic; made women follow him to the woods to satisfy his lust; and being afraid of the emperor, whom he affronted, and of losing the popedom, sold it for 1500 pound weight of gold; and going into a forest to practise his forceries, the devil strangled him to death.

Pope *Gregory* the 6th, scholar to *Silvester*, and as great a conjurer as his master, after many horrible mischiefs committed, was banished *Rome*, and ended his life miserably in *Germany*. *Balleus.*

Pope *Hildebrand*, attaining his papacy by unlawful means, set the world in a combustion; he was a murderer, a conjurer, a consulter with familiar spirits; hired one to kill the emperor as he was at prayers; enquiring at the host for an answer against the emperor, because it would not speak, threw it in the fire; and after many such villanies was deposed, and died like a vagabond. *Simpson.*

Pope

Pope *Clement* the 6th poisoned the emperor *Lewis* of *Bavaria*, and shortly after himself was stifled to death. *Idem.*

Pope *Clement* the 8th was a bastard, a bawd, a ravisher and a sodomite.

Pope *Julius* the 3d kept a young man called *Innocent*, as a catamite, and made him cardinal; and *Ferom Mutius* wrote in defence of sodomy, which book was licensed by said pope, and called a divine work; for he was pleased with no other kind of venery.

Pope *Alexander* the 3d, a proud person, having taken the emperor's son prisoner, the father came barefoot, in a cold winter, to interceed for his son; and stood three days so at his gate, none pitying him; 'till one of the pope's concubines spoke in his behalf, at which he sent for the emperor, and ordered him to hold down his head, then he laid his foot on the emperor's neck, saying, *thou shalt walk upon the adder and basilisk, shalt tread down the lyon and dragon*; the emperor answered, *not thee, but Peter*; the pope reply'd, *both me and Peter*.

Pope *Urban* the 6th was a most cruel man; he caused a cardinal who had displeased him, to be slain; five others of them to be sowed up in sacks and cast into the sea; three more to be knock'd publicly on the head, and their bodies dried in an oven, and put in a chest, and carried about with him, with their red hats above it: Shortly after, as he was gathering money with much greediness, fell off his mule and died. *Simpson.*

Pope *Sixtus* the 4th unjustly vexed all *Italy* with wars; one of his own writers saith among all the bawds of those latter days that kept brothel-houses, this pope surmounted them all; at *Rome* he erected stews of a double abomination, allowed the whole family of the cardinal of *St. Lucy* free leave to use sodomy; he caused every whore to pay him a certain rate, which yearly amounted to the sum of 40000 duckets. *Acts and Monuments.*

Also *Wecellus* saith, he decided the dispute among the friars

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friars about the virgin *Mary*, and commanded all to believe she was born without original sin; he introduced beads in prayer, salt and spittle, crossings and dirt in baptism; he instituted the feast of conception, and the presentation of *Mary*, and *Anna*, and *Joseph*, canonized *Bonaventure*, and *St. Francis*, &c.

Pope *Innocentius* the 4th, after many abominable pranks, as he was in *Naples*, a voice was heard in his court, saying, *arise O wretch and come to judgment!* the day after he was found dead in bed, all black and blue, as if he had been beat to death.

Pope *Alexander* the 6th was more than barbarously cruel, had a burning desire of advancing his many bastards; he was most cunning in magick; he poisoned his own father, and a cardinal at *Rome*, for their gold and treasure; he and two of his sons committed incest with his daughter *Lucretia*, divorced her from two husbands, the first for being too mean a person, the 2d. viz. the lord of *Pesere*, for being impotent as to the act of generation; and confirmed all by apostolical sentence, because he could not bear a co-rival in his love; and his son, the cardinal of *Valence*, caused his brother the duke of *Candia*, to be murdered in the open street, for suspecting him to have greater share in the love of madam *Lucretia*, their common sister, than himself: He took a fee of 200. ducats for poisoning the grand Turk's brother, after he had sworn friendship to him: He procured aid of the Turk to war against the king of *France*: He caused the tongue and hands of *Anthony Manvil* to be cut off, for making an oration in reproof of his wickedness; he consulted the devil in every thing he went about, and having a glass of poisoned wine prepared for one of his cardinals he disliked, thro' mistake the butler gave it himself, whereof he died with horrible groans. *Simpson quib. Bembus.*

And *Potantus*, and *Samazarias* writeth, that when he sickened with the poison, he sent his servant *M dna*

to the armoury for his necromantick-book, that he might find the tendency of his sickness; the servant returned in a fright, saying, he saw a man sit in the pope's chair like himself; after a little he sent him back again, telling him, he had nothing to do with the man, but he would find the little book guilt with gold and precious stones; the servant again coming to the place, the devil, in the pope's chair, asked him, what he wanted, he said I'm come an errand of the pope's; replied the devil, I am the pope; the servant returning, the devil came in after to the pope in form of a footman; the servant being put out, the devil told him his time was come; but said the pope, did you not promise I should reign nineteen years; replied the devil, it was eleven years and eight months, which makes nineteen, and is now expired, and all promised. The footman went off, and soon after the Pope died in a rage.

Pope *John* the 24th was accused before the council of *Constance*, for simony, heresy, poisoning, cozenings, murder, adulteries, and sodomy; which being proved against him, he was deposed and banished 'till death. *Idem*.

Pope *Leo* the 10th admiring the great heap of money he had got by indulgences, said to cardinal *Bem-bus*, come see what a great deal of wealth I have gotten by this babble; soon after, as he lay on his death-bed, the same cardinal rehearsing a text to comfort him, replied, away with these babbles concerning Christ. *Acts and Monuments*.

Pope *Innocent* the 8th, scraped up a mighty mass of money from all Christendom, pretending to make war with the *Turk* for their conversion; but divided it among his bastards: He adjudged *George* king of *Bohemia* a heretick; took the kingdom from him, and gave it to *Matthias* king of *Ponia*; also caused, in the town of *Polus*, eight men and six women to be burnt for saying, none was vicar of Christ after *Peter*, but

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but those that follow the poverty of Christ; he also accused the lord of the place for heresy, and burnt him, for speaking on their behalf to save their lives.

Pope *Julius* the 2d, falling out with the *French*, threw his keys in the river *Tibur*, saying, if the keys of *St. Peter* would not do with them, he would betake himself to the sword of *St. Paul*, convoying an army of 200,000 men out of the city against them; soon after news came, his army was routed at the battle of *Ravenna*, at which he fell to prayers at the fire-side where he heard it; saying, the devil take the *French*; holy virgin mother destroy them, for they are a most base and wicked people.

Pope *Boniface* the 8th being plundered by the *French*, was found to have more wealth than all the kings of the earth could have raised by one year's revenue. *Heidfield*.

The pope fell out with *John* king of *Namur*, for taking part with the *French*, and with *Henry* the 8th of *England*, for throwing off his supremacy, and gave their kingdoms to the first *Spaniard* that would seize them, pronouncing them hereticks.

Pope *John* the 21st got the popedom by evil means, tho' he was not entered into church orders: *Baronius* saith, all things were done then at *Rome* by inchanters and necromancers.

Pope *John* the 22d left to his heirs 250 tons of gold.

Pope *John* the 23d said, the cardinals were fools, for swearing me to do nothing but what is agreeable to them, for I will let them know, all power in heaven and earth is given to me; I have a right of power to dispense with oaths, to give a dispensation against *St. Peter* and *St. Paul*, and against the four evangelists.

The popes have a book call'd *taxa camare apostolice*, to know the rate of any sin, upon what terms a man may keep a whore, be a sodomite, murder his father, &c.

There were many others no better than these, but I need not go on continually numerating the many abominations

The FOUNDATION of the
 minations practised among them, when their very best performances, such as reading for prayers the compositions of other men, is in flat contradiction to the apostle *Peter's* advice, 1 *Peter* iv. 10, 11. *Let every man minister according to the abilities given him.*

I am 2dly to give some account of the religion they have made, and that is like themselves.

First, 'Tis a loathsome thing to see a dog eat the flesh of a man, much more so, to see a man eat it: but this they are made to believe, contrary to all the senses and powers their maker has given them, by their *Transubstantiation.*

2dly, Their high and mighty pride of *Absolution* and forgiving of sins, which our Saviour never pretended to do to any, but those who believe his word and obey.

3dly, Their praying in a tongue the people do not understand; as if the people were all born natural fools, and do not value their understanding.

4thly, Their *worshipping saints and angels*; some of whom they canonized themselves for their murders and abominations, in destroying the best of people they call hereticks, and so worship devils.

5thly, Their numerous deal of *ceremonies and whims*, as if our Saviour was deficient, and could not make a religion fitting for his followers.

6thly, Their using, in the most plain and simple ordinances, signs, wonders, and freits.

7thly, Their forbidding their clergy one of their sacraments, *viz.* marriage,; as if the lay-people ought to be more holy and obey the commands better than themselves.

8thly, Their *holding up the wafer* to make the people worship it, as if it was not the work of their own hands.

9thly, Their *Supererogation*; as if they had merit to spare, to save the greatest sinner, if he pays them for it.

10thly,

10thly, Their *Indulgence*; making it lawful to live in the practice of all manner of sins.

11thly, Their *Purgatory*; as if the soul could save itself, and the body itself, after separation; the very last shift for getting money: It may as well be said, they might save themselves before they were made.

12thly, Their *Merit*; as if their Maker was indebted to them for their haughty performance; thronging in superstition, idolatry, and atheism, to smother up the christian religion, which was designed to destroy the works of the devil. 1 *John* iii. 8. being fitted to refine our natures, and make us meet to be partakers of the saints in high; and does consist in true holiness and virtue, in the improvement of the soul, and renovation of the inward man.

13thly, Their sacrament of *Penance*, and boasting of worldly grandeur, is the reverse of this; it lays the weight of religion on the body.

14thly, Their forbidding to marry, and commanding to abstain from meats, as if it was not the doctrine of devils. 1 *Tim.* i. 4.

15thly, Their *Infallibility* in having already so miserably fallen, that now they can fall no lower.

16thly, Lastly, as the greatest of their sins I have yet named, is their blasphemy against the holy scriptures, their adding and diminishing, perverting, burning and explaining away the sense of all, as knowing very well, there is not one jot or tittle of the christian religion rightly held among them, but that it plainly points out the pope to be antechrist, the man of sin. 1 *Thes.* ii. 3.

His number is the number of a man, and his number is 666. *Rev.* xiii. 15, 17, 18. that is, a man at a time authorizing 666 ceremonies and false doctrines, all of man's own making; allowing none to buy or sell, or live, but causes all to be killed, but those who receive orders and mission from him, and gives in and swears to maintain all these false doctrines; then all strives to make

make them appear as a kind of miracle, by reconciling the absurdity and nonsense of them to reason and religion, the more to aggrandize the beast, and deceive the simple; so that it requires wisdom from on high, and one of understanding, to find out all those ceremonies and false doctrines, so as to get himself rid clean of them; and if all this was not mark enough, the common people wear a cross of ashes on their foreheads every *Ash-wednesday*; and worst of all is, their giving all they can contrive and make, the name of the Christian religion, thereby causing the holy religion of the Redeemer to be blasphemed and lightly esteemed of among men; so that born natural fools and madmen stand a fairer lay for a share in the tender mercies of the Almighty, than they, who thus pervert their sense and reason so as to cause themselves and others to give into and believe a lie.

The seat of the beast is mystical *Babylon*, *Rev. xviii. 5.* that great city, which hath seven heads or mountains, *Rev. xvii. 9, viz. Rome*, in which dwells the whore, drest in purple and scarlet, *ver. 4.* reigns over the kings of the earth, *ver. 18.* which hath gotten drunk with the blood of the martyrs of *Jesus*, *ver. 6.*

She is grown rich with dealing in slaves and souls of men, *Rev. xviii. 13*, by indulgences, masses, relicks, and the like merchandize, of the priests of *Rome*.

She sits in the temple of God, pretending to be a christian, she beguiled men to worship angels, *Col. ii. 18.*

Had the apostle *Peter* spoke thus plainly of them, they never would have made him prince of the apostles, vicar-general on earth, and the foundation of the church; but would have chose *Matthew*, or *Mark*, or some other man for it.

I am 3dly to shew the practice of the people under their establishment; as for what they practise for religion, looks liker a thousand religions, than one, with many contrarieties in it; or scarce like religion at all;
what

what pomp and riot is used among the cardinals, what severity of life among the hermits and the capuchins, who wealthier than their prelates, who poorer by vow and profession than their mendicants; on one side of the street is a cloyster of virgins, on the other is a sty of courtezans, with publick toleration to live in the breach of all the ten commandments; this day they are in masks, with all looseness and foolery, to-morrow all in procession, whipping themselves 'till the blood follow; on one door is an excommunication, throwing into hell all transgressors, on another a full discharge; one of their clergy carried in a coach, exceeding all the kings of the earth for pomp and greatness; another of them begging all in rags; among the *Romans* the priests are the wickedest; the lewdest priests are preferred to be cardinals, and the worst man among the cardinals is chose pope; and yet he is too good for a foundation of the religion they have made and established among themselves.

A stranger coming from mass, being asked how he liked their religion, said, he could not tell, for he never had seen it; why said the other, did you not hear the priest say mass just now, reply'd the stranger, I did see a man talk to himself and perform some things, but thought he had been acting a play.

At another place you may hear a priest ramble over the Lord's Prayer a hundred times a day, as if he was heard for his much reading, while his thoughts might have been upon any thing else; not so decent as the lewd fellow, being asked to say grace going to meat, answered, he had said in the morning for all day.

In the church of *Ernest* at *Rome* the archbishop of *Rhodes* said mass, where was a large fachine with 4000 flambeaux burning on it, all adorned below with angels, emblems, pictures, and the pope's musicians playing; said one of the prelates present, writing this account of it to his friend; nothing on earth could resemble heaven more, if the pope had been there with his glorious robes.

Another

Another time the pope fell about his performance he had eight souls to bring out of Purgatory, to the view of all present; after mass, names one with an audible voice, to come forth, then whips by the soul; as one of them was passing, a gentleman whipt it in his pocket, all kneeling, adoring, and gazing at the pope the whole time: Next day three men magnifying the miracle, admiring how any could dispute the pope's not having the keys of heaven and hell, after so visibly having seen the souls released and sent to heaven; but, said the gentleman, here is one of them not got the length yet; as it was passing me, I slip't it in my pocket: But this discovery durst not be spoken of in that place, for it would be immediate death to all who knew it, and confiscation of their estates from their heirs for ever.

At a synod held at *Paris*, Anno 1228, as a doctor was preparing a sermon for them, the devil appeared to him, saying, I am constrained to tell you, to go in and preach, and say unto them, the princes of hell have sent to salute you, O ye princes of the church, for by your doings it is, so many souls come down to hell: He went in, told the affair, beseeching their wisdoms to reform, &c. but this was reckoned atheism, and only gave them occasion to suspect him for a favourer of the *Gospellers*, who met frequently in every age, tho' under different names, during the universal reign of the beast, to confer and pray, and break bread with one another, which we call receiving the sacrament; there being always saints upon earth whom the beast made war with, and there being always some in the church of *Rome* who were favourers of other sects, as knowing there was none worse than their own, and would have publickly denied praying to saints, and several other things held among them, and pleaded for a reformation, and yet kept in highest places of trust under the pope, providing they shewed themselves bigotted to him in other respects, in bringing

ing him in money for Bulls, Indulgences, Absolutions, &c.

Little children, you see the foundation of the church of *Rome* is overthrown, and that they have not one jot of the christian religion established among them, but is altogether antechristian, and is come too late for the first religion by upwards of 600 years; tho' nothing is more common among them, in all parts where I have been, rich and poor, learned and unlearned, than to say their religion is the first, therefore the true, tho' no kind of men in the world ever testified any thing of any such religion to be in the world for the first six hundred years.

The apostle *Paul* taught the religion of the new testament to the *Romans*, then at *Rome*; and his successors also 'till the 4th century, when the *Goths* and *Vandels* conquered *Rome*, and peopled it with *Italians*, they continued teaching and converting these *Italians* the same religion 'till the 6th Century; about which Time *Gregory* the Great was chose, as the custom then was, by the common people, from being their school-master to be their bishop or teacher; he not being desirous of it, wrote to the emperor not to give in to his election, but to chuse some other man; the prefect of the city met the messenger, took the letter from him, and wrote in the place of it, that the majority of the people was for *Gregory*; at which the emperor was well pleased they had made choice of so pious and learned a man: And when they were loading him with honours, which he could not bear, and not fitting a disciple of the redeemer, he told them plainly, all these things are the forerunners of *Antechrist*, which is to come, and to have an army of priests to fight his battles; and hearing the bishop of *Constantinople* was soaring too high for his office, he wrote to him to the same purpose, saying, that whosoever is desirous of being stiled universal or head over others of the clergy, or ever esteems himself in his own mind above others his brethren, shews plain-

ly that Antechrist the king of pride, is at the door: He wrote also to sundry other bishops, and to the emperor, to the same purpose. *Gregory* died *Anno 605.*

Things continued this way 'till *Boniface* the 3d. who was the 2d after *Gregory*, whom *Phocas* the emperor stiled universal head over the clergy; but it does not appear *Boniface* was desirous of the title, (for I am very desirous of excusing them as long as I can) but thro' good manners could not refuse the emperor's gift, whom he had absolved from the sin of murdering the blood-royal, and usurping the throne: But little did the emperor think the successors of this bishop would pretend to usurp a power over his successors afterwards, swearing them to be in subjection, and obey the pope in all things, and to destroy and persecute such of their subjects as do not; and if any refuse, then comes an army of priests, friars, inquisitors, and soldiers, burn and dispeople part of their dominions, without having any accusation against many of them, but that they were found reading certain heretical chapters out of the bible, contrary to the appointment of the pope and holy see of *Rome*; for which you are to die. If any king or emperor say against it, the subjects will be freed from their allegiance, and be dethroned or poisoned by the consecrated bread, or made an end of some other way, and his dominions given to others; all which happened them afterwards. There was the trial of the faith and patience of the saints; never was the church or little flock more pure, being purged from the dross, for nothing could withstand the fiery trials, but the inward principle of religion, being upheld by the foundation which is from above; they were persecuted, tormented and driven into caves and corners of the earth, during this universal reign of the beast; and so strangely we e they of all ranks so infatuated, as to help in bringing their nearest and dearest relations to execution, or in murdering them themselves, if accounted here- ticks;

ticks; in the mean time being assured they merit heaven by so doing, without needing absolution from any.

Alphonfus Diazius, one of the pope's lawyers, travelled from *Rome* to *Germany*, to murder his brother *John Diazius*, a learned man, who turned protestant; and tho' they parted the day before with tears, he came back in disguise, bringing a common cut-throat, and an ax he brought for the purpose, to the door where *John* slept; *Alphonfus* stood at the stair foot, sent the villain to give *John* letters, and he hearing they were from his brother, bounced out of bed, cast a cloak about him, called for the letters; and as he was reading them, the villain behind his back struck the ax in his head up to the helve; withal kept him in his arms, laid him down softly from making noise, with the ax in; then they both walked out, rode off, were pursued by the citizens, taken, and put in goal; but finding they killed him for being a heretick, and thro' zeal for the catholick religion, were set at liberty by public authority: Thus this terrible murder was slipt over by man, and highly commended by the *Romans*; but did not go unpunished, for *Alphonfus* was hunted by the furies of his own conscience; and being at *Trent* six years after, he hanged himself on the neck of his own mule.

Richard Woodman's father and brother betrayed him into the hands of his persecutors, and he suffered martyrdom.

Garret Seamats, a *Frenchman*, being given to vice, was cast off by his father; but found entertainment in a gentleman's house, in whose family he became sworn brother to a young gentleman who was a protestant; afterwards turning papist, came to his estate; but his confessor did not think he had signalized himself to be known for a stanch papist, but this he determined by plotting the death of his dearest protestant friends; he invited his father, his sworn brother; and six other

Gentlemen of his acquaintance to dinner, and let them know, he was highly obliged to them for doing him the honour to dine with him; took it as a great favour to eat such as it was; if it was better, sure none alive were more welcome; and such talk as this, 'till after dinner sixteen armed ruffians came in, laid hold on all the protestant guests, but this wicked villain, who to shew his superior merit, stabbed his father four times to the heart with his poignard, and killed four more with his own hands, the ruffians the other three, the sworn brother he reserved 'till last; he being a sweet singer, made him sing a song, and near the end of the ditty stabbed him first in the throat, and then to the heart; and by this exploit came up almost to the merit of *Thomas Becket*, traitor to his king and country, whom the pope pronounced saint and martyr; whose bones they raised up and laid in a rich shrine in the cathedral church of *Canterbury*, and gave him divine homage: Then people of all ranks, and from all parts, came, pressing and kneeling on their knees, giving rich offerings to get leave to touch his shrine, and kiss his shoe; and when *Henry VIII.* stript it, he filled two chests with broaches, chains of gold, images, angels, precious stones, great orient pearls, &c. each chest as weighty as eight strong men could lift out of the church. *Weaver's Mon.*

In the *Bohemian* persecution, twenty-four protestants being in *Litomeritia* goal, were sentenced by the mayor to be drowned, among whom was his son-in-law; the daughter all in tears, fell down at her father's feet, beseeching him to save her husband's life; he told her, he would not, but that she might soon get one more worthy; but said she, you shall never more espouse me to any, for I will die with him: Others told him his daughter was designed to drown herself or save her husband; the father said, if she offers in the least to save the heretick, she is no better than he, and none shall touch her, but let her drown also; the husband

band being bound hand and foot, as the rest were, and thrown into the river *Albis*, she leap'd in after, caught him by the middle, but being unable to draw him out, both perished; and next day being raised, they were found embracing one another.

At *Montalbo*, a company of armed men surrounded a house where eighty protestants had met to worship, and by pope *Pious* the 4th's orders, all were to have their throats cut, that would not turn to mass; but none of them were willing: A *Roman* there present, writing the account of it to his lord, saith, I tremble and quake, even to remember how the executioner held the bloody knife in his teeth, with the bloody muffler in his hand, wherewith he blindfolded them; his arms all gore blood up to the elbows, going to the fold and taking every one of them, one after another, by the hand, leading them out, making them kneel down, and dispatching them in no otherwise than a butcher doth his calves or sheep; the aged seemed to have great courage, the younger more timorous.

The duke d'*Alva* besieged the protestant city of *Harlem*, which surrendered upon condition to save their lives; he taking out of it whom he pleased, and all the food, starved the rest to death, saying, if I promised to give them their lives, I did not promise to find them meat; and boasted that he had been so diligent in obeying orders, that besides what were killed of the protestants on their own defence in battle, by burning, by drowning, by twisting ropes through their brains, and by hunger, having sometimes tied the living embracing the dead, 'till they starved, that he delivered 1800 to the hangman.

Fernesius prince of *Parma*, going out of *Italy*, boasted, that he would make his horse swim in the blood of the *German Lutherans*.

The dutchess of *Parma*, governess of the *Low Countries*, sending the lord *Bevor* with an army against the protestants of *Brabant*, charged him, saying, be sure

sure that pity move thee not to give them quarter upon any terms, but those wicked men do thou without pause or mercy destroy with fire and sword. *Strada*.

In the massacre of *Paris*, there were murdered in divers parts of *France* 600000 protestants, besides 300 ministers burned in less than five years; and when the murders became authorized by publick authority, and the protestants taking up arms in their own defence, there were 1,200,000 native *French* slain.

When the pope's army took the protestant city of *Beziers* from the *Albigenses*, *Arnoldus*, the pope's legate, commanded the captains to put all to the sword; and when it was told him there were some catholicks in it; replied, by saving a catholick, a heretick might escape; so kill them all, catholicks and hereticks, for the Lord knoweth who are his.

The council of *Tholouse* decreed, that the house should be pulled down wherein a heretick was found.

Friar *Augustine* at *Antwerp*, preaching to the people from the pulpit, wished *Luther* was there, that he might tear out his throat with his own teeth, and would immediately after with the same bloody teeth resort to the altar and receive the body of Christ, and by so doing be highly pleasing to his maker. *Eras. Epif.*

Sure the most barbarous heathen nations will rise in judgment against them, because they exceed in baseness, cruelty, and murders.

I can't bear to mention the massacre here in *Ireland*, which lasted seven years; wherein 200,000 protestants were murdered; nor scarce any christian can bear to hear it; tho' the popists performed it with delight; and for every successful massacre throughout the world, a thanksgiving day was appointed for it at *Rome*, and a year of jubilee, releasing all prisoners. A priest shewing some remorse for being concerned in advising the people to murder, was in danger of losing his life; and before he got absolution for it, was enjoined penance, and to declare in publick, that it was a work
of

great merit, and those who destroyed the most hereticks, would attain to the highest mansions in heaven.

'Tis true, the best of people have deserved greater punishments from the hands of the almighty, for their manifold trespasses against him, than their adversaries can load them with, or than they are able to bear; and stand in need of chastisements, to teach them humility, to know themselves, to bear with one another's infirmities, and to live in love and unity together: Yet in the time of their greatest torture, the Most High was graciously pleased to cause his face to shine so upon them, that they felt no pain, but visibly rejoiced; and sometimes angels appeared to them, comforting them; and tho' the murderers are suffered sometimes to go on, and escape punishment from themselves, yet they don't go unpunished, for they can't escape their own guilty conscience for ever; and every one knows the fatted calf is prepared for the slaughter.

John Hufs being cited to the council of *Constance* for heresy, got the emperor's promise to conduct him safe home, but when he came there, they clap'd him in irons, condemned him to be burnt, with all his books, and every one who retained any of them afterwards, was to stand the same fate: Then they made an act that faith is not to be kept with hereticks, which hindered the emperor from performing his promise to him: When he came to the stake, he said, he came to vindicate the truth he had taught, expecting a fair trial and the emperor's safe conduct, but nothing of that is given, and nothing false proven against me; yet I must die: But out of the ashes of this goose, (for so *Hufs* signifies in the *Bohemian* language) 100 years hence, will arise a swan, whom all the fury of the adversaries will not prevent from living out his day, and doing much good in the world. He kneeled down and prayed, that as it pleased his heavenly father to suffer him to die for the truths of the gospel he had taught, he would strengthen him to undergo it;
for

for into thy hands I commit my spirit: But said the bishops, we commit thy soul to the devil, telling the people they ought no more to pray for him, than for a dog; burnt him, and threw his ashes into the river *Rhine*, because he prophesied so about them.

That time 100 years *Luther* was born, whose name signifies a swan, and took on him the order of monk; and seeing a pamphlet handed about against the pope and his indulgence, he undertook the answer, but in so doing was converted himself, and published 95 epistles privately against the abominations and superstitions of the church of *Rome*, by which multitudes were converted; and when a great bustle was making to find out the author, he owned them, and proposed to vindicate the truth of them before any synod or council, if the emperor would allow, and grant him a safe protection; this he got met by appointment; one of the Impeachments against him was, that he had renounced his baptism, and was a turn-coat; he answered this more plainly afterwards, that he was baptized to profess the christian religion, and did not care for being ante-christian; and was no otherwise a turn-coat, than a *Mamaluke* turning christian, or a magician renouncing his league made with the devil, and betaking himself to Christ. They condemned him to be burnt, and his books, and every one who was found to retain or read any of them afterwards, as they had used *Peter Cassiodorus* an Italian, *Arnold, de Villa Nova*, a Franchman, *Ocam Dantes*, petrarch, and *Johannes Drupeffisa*, franciscans, *John Wickliff* and *John Resby*, Englishmen, *John Hufs*, *Paul Cray*, and *Jerom* of *Prague*, Bohemians. But now the emperor interposed, and told the bishops, there should never be so scandalous a thing said of him, as was of some of his predecessors, that I will not keep the publick faith, but commit a man to the flames for witnessing so noble a confession, after my promise of safe conduct; the bishops hearing it, rose in a rage, off a
strong

strong new chair to excommunicate the emperor, and the chair shiver'd to pieces, to the admiration of the spectators; after he was safe home, the emperor gave in to the sentence, then the empress queen interposed, desiring that none might harm *Luther*, for that he having many friends, it would occasion much blood shed through *Germany*; then they feed a *Jew* with 2000 crowns to poison him; but *Luther* having the picture of the man sent him, escaped: Others attempted sundry times to murder him; then the pope sent, proffering him a cardinal's hat; as *Tom Saranzius* the shoemaker's son was drawn over, whom they made bishop, cardinal, and pope all in one year; but all did not do with *Luther*. Soon after *Boniface III.* in the 7th century, the clergy seeing the great power the bishop of *Rome* was invested with over other bishops, begun to use all manner of means for attaining it, such as bribery, forgery, perjury, and witchery; and no sooner attained, but they fell a making all the keys and gates about religion, almost every one of them making a new one to his own liking, 'till the council of *Trent* got it fixed as it now stands; But never did the pope divest himself of the power of making it over again, if he can get it better to his mind; and if this present pope would take my advice and join me rightly, he might be capable of doing infinite service to the world, for his rule from *Rome* might convert all the ignorant among the *Romans*, and this my sermon from *Killead* all the learned; thus the world would be eternally obliged to us, but I almost despair of his thus rightly joining me. Methinks the scripture signifies that those kings whom he a long time deluded and reigned over, shall be converted by the power of the word, as one half of the ten horns is already struck off, and shall make war against the beast, and overthrow him, then this great stumbling-block being taken away from before *Jews, Turks* and *Heathens*, which they mistook for the christian religion, and which they could not but

See at the very first view to be absurd, devilish, abominable and wicked; then shall the evangelical or first religion be established through all parts of the world, every one preferring another, and striving who will shew the most love and kindness, and do most good to their fellow creatures in the world. But you may be desirous to know under what name the first religion goes now by; and this, as well as every thing about it, may be known by scripture.

The apostle *Paul* wrote to *Timothy*, 1 *Tim.* iv. 14. to neglect not the gift given him, by laying on the hands of the presbytery, from which the name *Presbyterian* is derived; and as many of them as continues steadfast to the scriptures as their standard, bear also the marks of the first church, the true, the holy catholic and evangelical church.

Little children, what now can the church of *Rome* say against all this? why nothing from scripture; but they may talk for ever from the fathers and from themselves: But I have shewn you what sort of men they were, and it can't be expected but even before their time, or before there was any such church in the world as theirs is, there were errors held by some of the fathers during the first 600 years; but these errors were only the errors of particular men, and were not forced into the church upon multitudes; nor yet were they guilty of so many errors, as appears now to be in their works; for the church of *Rome* appointed a committee of themselves at the council of *Trent*, which lasted 18 years, to correct and amend the writings of the fathers, and inserted some of their own errors among their works, to make them bear some resemblance to themselves; and by not doing it compleatly, these last fathers have made the first fathers contradict themselves in their writings; so that we can't know much about them, nor is it at all material, seeing every one must stand or fall by his own doings.

Little

CHURCH of ROME.

27

Little Children, I have now shewn you some of the strange contrivances the church of *Rome* made use of to suppress the true religion, and overthrow its foundation, and aggrandize themselves; and yourselves may judge, how unlike it is to the practice of the apostles, and of our Saviour himself, who during the course of his life, shewed the greatest pattern of humility, and wrought 18 years at the carpenter trade, and no higher kind of it than in making plows and harrows, and yokes for oxen; and tho' he had legions of angels at command, he did not think proper for him, nor for any of his followers to use force, but to teach and instruct in the most humble manner; and if any refuses to be taught, you are to shake off the dust off your feet against them, in token you have done all that was necessary on your part, towards their welfare; and not to concern yourselves further with those without; but the church of *Rome* not only breaks the commandments by her traditions and new religion, but forces men to do so also; so that it is not possible for any in her communion to lead good and acceptable lives here, and the scripture shews us their punishment hereafter. *Rev. xiv. 9, 10, 11. If any man worship the beast, and bears his mark, he shall receive everlasting punishment.*

I do not take upon me to determine how far down this, and other parts of scripture to the same purpose, reaches among the most innocent and simple of the church of *Rome*, that abhors their many abominations, but has it not in their power to come out from among them; but it is certain, that it shall be more tollerable for the heathen world in the day of Judgment, who live more agreeable to the scriptures by the light of nature that is within them, than those that pretend to the scripture, and live quite contrary to it.

But you may think this most terrifying, that so numerous a part of our flesh and blood as the *Romans*

are, should be in so bad a way; But how can I help it; must we conceal the keys of the kingdom of Heaven, to help also to lull them asleep; nay rather publish the danger they are in before the face of the world, to rouse them up, to bring them to think, and if possible, from under the delusion of the devil.

I do not say you are to hate or disregard their persons, it is their errors and corruptions I speak against; but you are to love and respect their persons, and endeavour to promote their welfare here, and if you find any of them desirous of instruction, contribute as much as in you lies towards their happiness hereafter.

Nor would I be desirous of disregarding, or even separating from any kind of christians, tho' they hold many useless ceremonies, and tho' they read, for preaching and prayer, the composures of others; and tho' they read their whole publick service (for I am very charitable and good humoured) providing they do not impose these things upon others, if they can perform better of themselves; but would with pleasure live among them, gently reproving, exhorting and admonishing them with all meekness and compassion, bearing with their infirmities, as knowing all the power the church can derive from the foundation is ministerial and not authoritative; and there may be a preheminance of order among the clergy, but not of power, for all we are brethren.

Little children, you have now the everlasting scripture, which is of divine original, and the true religion agreeable to it, handed down miraculously by the foundation, thro' all ages to us, and the gates of hell and of persecution did not prevail against it; therefore read them diligently in love, and without prejudice, and all will become plain and easy, for they are the rule given us to live by, and at the resurrection all flesh shall be taken up into the air, and these scriptures opened, and every ones conscience opened unto them, accusing or excusing themselves, and in a moment

ment receive their sentence according to the things written therein.

I shall now conclude in the words of the apostle *John* when great multitudes were gathered together to hear him, as the best thing he could say unto them, and by reason of extream old age could say no more than this, *Little children, love one another.*



S E R M O N II.

Evidence against the CHURCH of ROME.

GAL. i. 9. *If any Man preach any other Gospel unto you than that ye have received, let him be accursed.*

1 JOHN ii. 18. *Little Children, it is the last Time: and as ye have heard that Antichrist shall come, even now are there many Antichrists. Verse 22. He is Antichrist that denieth the Father and the Son. Verse 24. If that which ye have heard from the Beginning, remain in you, ye also shall continue in the Son and in the Father.*

2 THESS. ii. 4. *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God. Verse 8. And then shall the Wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming.*

THESE verses need but very little explanation; the first of them shews the danger there is of putting their own inventions, or a new religion in place of the christian religion, taught by the apostles; *Let him be accursed.*

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The second and third are explained by the 4th, *To continue in the doctrine of the apostles, or first religion*, is to own the son and the father that made it; but to leave it by, pretending to make it better, is to deny the father and the son, and is *Antichrist*.

The fifth verse shews the great power this *Antichrist*, or men of his stamp, will rise to; he must be a pretended christian, by sitting in the church or temple of God, and will usurp a power over all the great men of the earth, both their souls and bodies, whether dead or alive; for he exalteth himself above all that is called God, or that is honoured or worshipped, or that is pretended to by man. Princes and magistrates of old were called gods, *Psal.* lxxxii. 1. 6. and *1 Cor.* viii. 5. Such he exalteth himself above, and opposeth all the true followers of the redeemer: We must not expect this temple he sits into be *Solomon's*, built a third time, or to be found among the heathens; for the apostle would not call such the temple of God, nor yet the true christian church, but that it ought to be so by assuming to itself the name; nor must we expect this *Antichrist* to call himself God, but that he assumes a power God never gave to any mortal; such as making religion and laws to bind the conscience; dispensing with laws natural and moral; pardoning sin past, present, and to come; translating souls from purgatory to heaven; claiming a power to judge all men, and to be judged of none; and that the scriptures must give way to his decrees, their council of *Constance* coming in with a positive command against our Saviour's positive command, in withholding the cup in the sacrament; and the like may be said of marriage, and *praying in an unknown tongue*.

The 6th and last verse, shews, the downfall of *Antichrist*, by the brightness of of the scriptures, translated into the vulgar tongue. All nations shall, time after time, discover and turn from him, and his great power, carried on after the working of Satan, with signs,

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signs, miracles, and lying wonders, being fully revealed, shall dwindle away to nothing, as he at first began: Then comes the *Millennium*, or christian religion to be received in all corners of the earth, and continue so 'till the consummation of all things.

Little children, you have now the marks, rise, reign, and fall of *Antichrist* described; and all those of that stamp do not seem to have fallen away, because they never were of the truth, tho' they should meet at the same church; for Christ is not *Antichrist*, nor are antichristians christians; nor can we suppose them to have formed a religion of their own, 'till after the middle of the seventh century, when they began to reign with power and authority over the kings and emperors of the earth, and had it established by a law of their own making so to do.

In my foregoing sermon, I proved the pope to be *Antichrist*, and the sentence which our Saviour said to *Peter*, to be the foundation laid for preserving his church always in the world: And I shewed the absurdity of making *Peter* the foundation, who was a weak man, easily overthrown; or any of his pretended successors, who were the worst men in the world: And I shewed the *Presbyterian* religion to be the first, and always in the world, tho' under different names. These things coming to the ears of some of the *Romish* clergy, they say, I take too much upon me, evening myself to St. *Peter* and the *Pope*; and do not see how a *Presbyterian* can put in for the first religion, when *Luther* and *Calvin* were the first of the sect; and none of them being christians, for want of a proper ecclesiastick among them, to ordain and qualify for administering the sacraments: Which is not worthy a confutation, and 'tis time enough for me to begin to talk of religious matters, when I commence christian: And there is many scurrilous things said against me: In answer to all which I take it as a great favour,

The EVIDENCE against the
favour, that those who speak ill of all good men,
should mutter against me.

But they produce scripture on their behalf, and say,
‘ The apostle *Paul* taught the true religion to the
‘ *Romans at Rome*: Chapter the first to the *Romans*, was
‘ never denied by any; this church cannot fall away,
‘ for our Savior has said, he will be with them always
‘ unto the end of the world. *Mat.* xxviii. 20. And
‘ has chose *Peter* to be the rock; and see who his
‘ successors are, for the proud gates of hell does not
‘ prevail against them. *Mat.* xvi. 18. And if ever
‘ the church of *Rome* fell, whom did she fall from,
‘ and who ever testified against her?’

Answer. The apostle *Paul* taught the *Presbyterian*
religion to the *Romans at Rome*, *Rom.* 1st. chap. and
1 *Tim.* iv. 14. And has promised to be with them al-
ways, and continue their religion pure ’till the end of
the world: But he has not promised to continue a true
church among these *Italians*, which now inhabit *Rome*,
since the 4th century: *Peter’s* being the rock, is answered
before; and they are fallen so far short of the true
church, that what now they practise for religion, never
was practised by the true church in any age. Had the
sermon been rightly represented, they need not have
asked, who ever testified against her, since all the in-
spired writers have testified against her; and I pro-
duced sundry human testimonies, who lost their lives
in all ages during her reign, testifying against her, and
whose blood always testifies against her; and I shall
now offer further evidence against the church of *Rome*.

1st. The lady *Catherina Senences*, in the 11th cen-
tury, ‘ The common people, saith she, are seduced
by blind guides, which, (O! grief!) are ignorant fots
and boast of nothing more than their antiquity; be-
cause the true religion was taught at *Rome* a thousand
years before they were born; when they ought ra-
ther to grieve and mourn, because they have lost it
or rather banished it quite away from among them

Mighty

Mighty! to think that the common people, having the shape and appearance of men and women, should have lost their Understanding, and do not see that their Clergy's whole study is to advance themselves, by impoverishing, deluding and deceiving the people, and give all they do the name of religion, which must be followed, or be miserable for ever!

2. The second evidence I shall produce, is bishop *Jewell*, in the 16th century, preaching at *Paul's* cross, made this solemn protestation, "That if all the learned men that be alive are able to shew any one sufficient sentence out of any one catholick doctor or father, or out of any one general council, or out of the holy scriptures, or any one example of the primitive church, whereby it may be plainly proved, that there were any private masses in the world at that time, for the space of 600 years after Christ; or that the sacrament of the Lord's supper was ever administered to the people under one kind; or that the people then had their prayers in a strange tongue, that they understood not; or that the bishop of *Rome* was then called universal-bishop or head of the universal church; or that the people were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally in the sacrament; or that his body is or may be in a thousand places at the same time; or that the priest did then hold up the sacrament over his head; or that the people did then fall down and worship it with divine honour; or that then the sacrament was hanged up under a canopy; or that in the sacrament, after the words of consecration, there remained only the accidents or shews, without the substance of bread and wine; or that then the priest divided the sacrament in three parts, and afterwards received all alone himself; or that whosoever had then said, that the sacrament is a figure, pledge, token, or remembrance of Christ's body, had therefore been judged for an heretick; or that it was then lawful to have thirty,

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twenty,

twenty, fifteen, or five masses said in one church in one day; or that images were then set up in churches by authority that the people might worship them; or that the lay people were then forbid to read the word of God in their own language; or that it was then lawful for a priest to pronounce the words of consecration closely and in silence to himself; or that the priest had the authority to offer up Christ to his father, or to receive the sacrament for another, as they do, or apply the virtue of Christ's death and passion to any man by means of the Mass; or that then it was thought a sound doctrine to teach the people, that the mass, *ex opere operato*, as able to remove our sins; or that any christian called the sacrament his Lord and God; or that the people were then taught, that the body of Christ remained in the sacrament, so long as the bread remained without corruption; or that a mouse, worm, or other creature, may eat the body of Christ; or that ignorance is the mother of devotion: As I said before, so say I now again, that if all the learned men of our adversaries, that be now alive, can clearly prove any of these things in manner aforesaid, I promise to yield and subscribe to him. Indeed they have long boasted of antiquity, but when they are put to their proof can produce nothing. I speak not this out of arrogancy; thou, Lord, knowest it, that knowest all things; but because it is the cause of God, and for asserting his truth, I should do God great injury, if I should conceal it."

3. Nine cardinals petitioned pope *Paul* the III. beseeching him to redress the grievances brought into the church by some of his predecessors, who having itching ears, heaped up riches according to their own desire; not that they might teach others, what they ought to do, but by their study and craft a way might be found, whereby it might be lawful to do what they please. Soon after one of these cardinals being made pope, was minded by another of them, what he had so great

a desire

a desire for, in reforming the corruptions of the church; saying, holy father, you have it now in your own power: Answered, when I was a child, I thought, spake, and understood as a child; but when I became a man, I laid aside childish things.

4. The sinful commands given and practised by them, to suppress truth, is evident against her: I shall give one of this kind: *Christian*, king of *Denmark*, being arrived at *Stockholm*, and there crowned king of the *Swedes* also, appointed the third day after to feast the *Swedish* nobility; all being met, the archbishop of *Upsal* produced the pope's sentence of death against them for heresy; then the king ordered his guards to take them in custody, that none might escape; and was so merciful, that he spared them 'till next day, when he butchered one hundred of the lords and nobles, and thro' his great zeal for the pope's commands, let his soldiers go thro' the kingdom, using all manner of cruelty to the protestants, killing some, cutting a leg and arm off others; saying, such as they might hold the plow with an arm and a wooden leg. I need not tell you again, this kind of murder is reckoned meritorious, and having the pope's orders for it, is a part of their religion itself. Thus religion patronizes the worst of villanies; but behold how vengeance follows him: Now is he gone home king of the three Kingdoms in the *Baltick* sea; but his conscience so pursues him, that he can settle no where; and in the space of three years lost his three kingdoms, without striking a blow for them.

5. The blasphemous titles given to, and received by the pope, is evidence against her: I shall mention one of this kind: When *Leo* the 10th was made pope, bishop *Bignius* saluted him, saying, "O most blessed *Leo*, we have waited for thee our saviour; we have hoped that thou our deliverer, wast coming; take thy sword and buckler, and rise to our defence: In thee, the only true and lawful vicar of Christ, that saying shall be fulfilled, *all*

Nor are we ignorant, that all power in heaven and earth is given to thee." And turning to the people, he said, "*Weep not O daughters of Zion, for behold the Lion of the tribe of Judah, &c.*" This is prince of all the world, the successor of *St. Peter*, and not inferior to *Peter*, who must be adored and submitted to by all the people; for what prince upon earth can say unto him, sir, *what dost thou.*" And at the council of *Lateran* they laid the Bible at the pope's feet, and desired to take his decrees instead of it; and by such blasphemous titles of flattery they made the popes believe, they were something more than man, by being something less, and helped to corrupt the minds of popes and people.

6. The next I shall give is, *Epiphanius* writing to *John* bishop of *Jerusalem*, Anno 376, translated by *Jerom* another of the fathers of the 4th century, "*As we were going to Bethel, saith he, at the village Anab-latha, I found a vail hanging in a church door, painted, having the image of Christ, or some saint painted on it; I tore it in pieces, and advised the keepers of the place to wrap up the dead body of a poor man, in said vail, and so to carry him forth to be buried: and I do beseech you, give order, that there be no such vails hung up in the church of Christ, contrary to the authority of the christian religion, and the holy scriptures of God.*" This *Epiphanius* was 55 years bishop of *Salamine*; he died 115 years old: This is the first instance of an image put up in a christian church I read of; and if they were christians who put it up, they must be reckoned to fall from the true church: But I rather incline to think they were a party of the antechristians, who bore the sway in the true church there, and denied the father and the son, by not living agreeable to the doctrine given us by the son and the father; and were making a new religion to themselves, which never came to a head 'till near the end of the 7th century; about which time we may reckon the church

church now in *Rome* to commence, and obtain in the world. Cardinal *Bellarmin* and *Ribera*, agree with *Tertullian*, *Austin*, *Ferom*, *Ambrose*, and others of the fathers, that mystical *Babylon* in the *Revelations*, is *Rome*: But those two *Jesuite* writers, incline to side with others of their own writers, in freeing the pope from being the beast, by laying it on a heathen of the tribe of *Dan*: But I think I have sufficiently proved him to be a succession of Men, making war with the saints, and reigning over all that is great and good in the earth, and assuming the appearance of saint and christian himself.

7. Some of the popes themselves do evidence against her: Pope *Adrian* the 4th, an *Englishman*, saith to *John* of *Salisbury*, that to take the papacy, is to succeed *Romulus* in murder, and not *Peter* in sheep-feeding.

Pope *Pius Quintus* saith, "When I first came in orders, I had some good hope of my salvation; when I became cardinal, I had less; since I was made pope, least of all.

Pope *Adrian* the 6th beginning to reform, was poisoned for a *Lutheran*: Another of them going to mass, said, "Let us go to the common errors;" and I myself do evidence, that her religion or common errors, had a beginning where the end should be." "I speak it boldly, saith *Chamiers*, either there is no antechrist, or the bishop of *Rome* is he." *Lib. 16. chap. 8.* And *Papirius*, a popish writer, saith, "These are thought to be very good popes, that are not stark naught."

8. The wicked lives of the clergy evidence against her: Three bishops met at *Bononia*, Anno 1553, address'd pope *Julius* the 3d, saying, "We your holiness's most devoted servants and creatures, as the last and best advice we can give you, is, that you let as little of the gospels be read under your jurisdiction as possible; especially in the vulgar tongue; that little which is usually read in the mass may suffice; and let it not be lawful for any mortal man to read more than that;
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for when men were content with that little, your affairs succeeded well, but when it came in use to read more of it, there was no end of clamouring: In short, this is that book which, above all others, has brought those whirlwinds and tempests that have overwhelmed us." And pope *Paul* the 4th prohibits and condemns the book, tho' he was one of the nine cardinals called *Peter Theatin*, who advised pope *Paul* the 3d to a reformation.

At *Bern* in *Switzerland* there rose a great quarrel between the *Dominican* and *Franciscan* friars, about the *Virgin Mary*, whether she was born in original sin, or not; but the chief of the *Dominicans* proposed to prove his way of it by a miracle; so calls up a spirit who appeared in the shape of a man, telling them he would put them all right; but they must first give him a bond, written with their blood, to stand to what he would say: This they did; then he determined it in favour of the *Dominicans*, obliging them to banish and cast off all that would not believe it: But the *Dominican* was found to be a warlock, and had raised the Devil: This being found out upon him, he made his escape.

Anno 1430, in *Nurembourg* there was a covetous Priest having the black art, and wanted of the Devil to get him riches and preferment; the Devil shewed him thro' a chrystal, where treasure lay hid under ground; thither did he go, taking a companion with him, and having dug a pit, and looking earnestly at a Coffer, and a black dog at the bottom of it, the earth fell on him and crushed him to death.

Tecelius the pope's agent in *Germany*, persuaded the people, that as soon as their ten shillings, which was the price of any indulgence, tinged in the bason, any friend they would name would be immediately delivered out of Purgatory; making them believe also, that he saw them fly when named; and being met by a wild fellow, was eased of his cash; who being prosecuted

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cuted as a felon for it, was acquitted, by producing a pardon sold by *Tecelius* himself for future sins.

When the scriptures were prohibited, save only the little used in the mass, and most of the bibles burnt, the clergy usually took their texts out of *Aristotle*, or some heathen author; and a man at the council of *Trent* who had been priest seven years, found an old bible under a seat; another seeing him take up much time with it, asked him what book that was he stuck so close by, said, "I cannot tell; but every place I meet with in it, makes against us and our religion."

The bishop of *Dunkeldon* in *Scotland* thanked his maker, that he never knew what the old and new testament was; and yet had prospered very well in his office, by knowing no more than was in his *Portuis* and *Pontifical*.

Henry the 7th emperor of *Germany*, attempting to reform the abuses in *Italy*, was poisoned by a monk, mixing poison with the consecrated bread, and by appointment of the pope.

The earl of *Mirandola*, writing to pope *Leo* the 10th, saith, 'The Devil hath possessed himself of the monasteries and nunneries;' and names seventeen of them that were burnt down in former times, with fire from heaven, for the filthy lives of the inhabitants, and are now turned into receptacles of bawds and catamites.

In *Henry* the 8th's time there were in *England* 400 convents of fryars and nuns, and 200 monasteries of mendicant fryars, in which were multitudes of religious whoremasters and whores, whose names and crimes being presented to the parliament, anno 1538, some for keeping seven whores, some twenty, some more, some less, with the continual murder of infants, 700 infants heads being found in a pool beside one of them, occasioned their dissolution; and the bishop of *Sylva* affirmed, that the children of the clergy brought into the world were almost equal in number to the children of the

the laity; and that priests every morning arose from their whores, and repaired to the altar to consecrate the dreadful host.

The *Germans* in their diet at *Nuremberg*, anno 1561, presented to the pope's legate 100 grievances, of which these were some, that priests being denied marriage, are continually soliciting their wives and daughters; very often detaining them from their husbands and parents; threatening them with fire, water, sword, and eternal damnation, if any hinders; and that in many places bishops and their officials tolerate the priests to keep whores, they paying a Florence yearly to take away the sin of it; and have begun extorting the same from those who live chastly, telling them, it is part of the bishop's living, and the bishop needs money, and they certainly need concubines; and that the people now will not suffer a priest to come into their parish, except he brings a concubine with him, that the chastity of their wives and daughters may be preserved; and yet these priests are so holy, that they will not suffer a *Jewish* maid to enter into the stews of whoredom, 'till they first baptize her; whereas the like sum of money might more properly be raised, as was in former times, as well of clergy as laity, that did not take lawful wives at proper times in marriage, and thereby one hundred murders committed by the clergy these nine years last past would have been prevented, as likewise much trouble and vexation.

John, king of *England*, having fallen out with the pope and the looser kind of the clergy, and resting himself two days at *Swinstead-Abby* near *Lincoln*, a monk of that house went to his abbot, and told him he had a purpose to poison the king; saying, 'tis better one man die, than all the people be troubled: The abbot wept for Joy, and absolved him from all his sins past, present, and to come: Then did this varlet mix the poison of a toad with a cup of excellent wine, and brought it to the king, saying, my liege, here is a cup of wine, you

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CHURCH of ROME.

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never drank better in all your life; I rejoice in having the opportunity in letting your majesty taste it; so drank to the king, and the king pledging him, soon died.

Berengarius, deacon of *St. Maurice*, in whose time *Transubstantiation* was a broaching, continued teaching his old doctrine, that the body of Christ was in heaven, and not in the sacrament, but as a sign or figure; pope *Leo* the 9th summoned him to a synod at *Versailles*, where he proved his doctrine by scripture, fathers, and the practice of the primitive church; the pope ordered *Lanfrank*, afterwards arch-bishop of *Canterbury*, to dispute against him; this *Lanfrank* was of the same opinion with *Berengarius*, yet he obeyed orders, and disputed against *Berengarius*, and against his own opinion; but they condemned the ancient Doctrine, and put their new one, of the bread and wine being changed into the body and blood of Christ by consecration, in place of it. Again, pope *Victor* the 2d summoned him to a council at *Tours*, anno 1056, where he durst not say much for himself: Again, pope *Nicolas* the 2d summoned him to *Rome*; and tho' he defended his doctrine before the synod there, they gave him his choice, either to recant or burn; the old man for fear of death recanted in these words; "I *Berengarius*, do consent to the *Roman* and apostolick see; and with my mouth and heart confess, that the bread and wine which is laid on the altar, after consecration, are the very body and blood of our Lord Jesus:" But when he returned home, he returned to his old doctrine; and pope *Gregory* the 7th summoned him sundry times to *Rome*, where he alwas recanted, and always preached up his old doctrine when he got home; and died a natural death.

It did not fare so with a rich Merchant in *Paris*, who was apprehended for a heretick, for mocking at some fryars, and condemned to be hanged; but the man expecting to save his life, recanted it; and it was

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told

told the friars, the man owns the church of *Rome* to be true church, and every thing they do to be right; but said the friars, if he continue in this good way of thinking till the end, he will undoubtedly be saved; so they commanded the officers to hang him immediately, while he was in that good way of thinking; which accordingly was done.

Francis Junius coming to *Leyden*, called to see his intimate friend, *Lewis Savarius*, who was corrector of a press there, and looking at *Austin's* works, then among hands, commended them greatly, but said *Savarius*, they were the worst of the kind ever were printed, pulling out a great bundle of useless paper, which two *Franciscan* friars by their authority ordered to be taken out, and something else according to their index, putten in, to the great disadvantage of the printer; there being two of the clergy appointed at the council of *Trent* to oversee every press in Christendom, with proper indexes, teaching them what books are to be prohibited, what to be purged and amended; it being enacted that present catholicks have a right to correct and amend the writings of former catholicks. This Index discovered by *Junius*, was drawn up by the warrant of *Philip* the 2d king of *Spain*, and of the duke *de Alva* governor of the *Low Countries*: The *English* found another index in *Calais* when they took it.

9. *Henry* the 8th, king of *England*, saith, "*England* is no more a babe, there is no man here but now he knows, that they do foolishly that part with gold for lead: Surely, except God take away our right wits, not only the pope's authority shall be driven out for ever, but his name also shall be forgotten in *England*: We from henceforth will ask council of him and his, when we list to be deceived, when we covet to be in error. and when we desire to offend God, truth, and honesty."

10. *Lewis* king of *France*, threw the pope's bulls

in

CHURCH of ROME.

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in the fire, saying, he had rather they should burn than himself fry in Hell, for obeying them.

11. Queen *Elizabeth* suppressed the four orders of friars, and all roods and images set up in churches; with the copes, vestments, and altar-cloths, anniseed books, banners, and rood lofts were burnt in the open street; the ceremonies of baptizing bells, giving them the names of saints, of anointing them, of consecrating them by the bishop to drive the devil out of the air, as well as the sign of the cross to drive him from the earth, ceased: The rood of grace had a man inclosed in it, with a hundred wires, to make the image goggle with the eyes, nod with the head, move and shake the jaws, according to the value of the gift offered; if it was a small piece of money to hang a frowning lip, if large, the jaws went merrily; this forgery was torn in pieces at *Paul's* cross, by the people, who were long deluded by it.

12. *Robert Grossthead* bishop of *Lincoln*, wrote to a bishop, which came to the pope, *Anno* 1253, and proved him by his abominable soul-murdering actions to be a heretick worthy of death, to be *Antichrist*, to sit in the chair of pestilence, as next to *Lucifer* himself; at which the pope swore by *St. Peter* and *St. Paul*, he could find in his heart to make the doating prelate a mirror of confusion to the world, for his sauciness; but some of his favourite cardinals dissuaded him from it, saying, he is known by most people, to be more holy than most of us; 'tis best give it out that any thing the dottard can say, is not worthy notice; and let him alone he will die of himself.

13. Bishop *Albertus*, a man of great authority in *Germany*, and a great historian, hearing *Luther* was attempting a reformation, a little before his death wrote to him, saying,

“ Brother, brother, get into thy cell,

“ Take up a psalm of mercy, and pray for them:

This was all I durst attempt myself, tho' I had as great a desire of reforming the abuses of the church, as you have. Farewell."

14. *Edward* the confessor, in his last sickness, was two days speechless; the third awaking out of a slumber, with a deep sigh prayed thus; "Lord God almighty, if this be not a vain fantastical delusion, but a true vision which I have seen, grant me space to utter it to these present; or else not. Then there stood two men by me, whom I thought in my youth to have known in *Normandy*, to live piously and die christianly; these protested unto me, they were the messengers of God; and said, because the chief governors in *England*, the bishops and abbots, are not the ministers of God, but of the Devil, the almighty God hath delivered this kingdom for a year and a day unto the hands of the enemy. But I said, I will declare this unto them, and they shall repent, as did the *Ninevites*; but they answered, it will not be so, neither will they repent, nor the Almighty take pity on them." With these words of the dying king many were struck with fear; yet the arch-bishop of *Canterbury* made a jest of it, saying, the old man is doting, and now raves in his sickness. Nevertheless, saith Sir *John Haywood*, in the life of *William the Conqueror*, "Within the space of that year the truth of this vision was made good, when *William the Conqueror* seized and gave most of all the possessions in *England* to the *Normans*."

15. The unjustness of the *Spanish Inquisition* is evidence against her; the procurator general and archbishop administer to kings, princes, and emperors, this solemn oath, on the crucifix, painted in the mass book saying, "Your majesty shall swear, that you will favour the holy inquisition, and not hinder it by any manner of way; but shall employ, to the utmost of your help hereafter, to see them all executed who swerve from the church of *Rome*, and join themselves

to the *Lutherans*, without respect of person, age, or sex: *Item*, your majesty shall swear, that you will constrain all your subjects to join themselves to the church of *Rome*, and to have in reverence all the laws and commandments of the same." Then the bishop holds up his hand and gives his benediction, enabling him to be a good catholick, and to perform his oath: Then if any be found reading the bible, or withdraws from the church of *Rome*, they are clapt up in a dark dungeon, not seeing the ground they stand on, 'till they are brought out and the sentence read against them, that they were found reading certain heretical chapters, not licenced by the pope, or has despised the church by absenting, for which you are to die; and none dare speak a word for them, or they will be suspected for hereticks, and stand the same lay.

Little children, I have now entered a little into the spirit and sentiments of *Christians* and *Antichristians* and am at no loss for want of evidence testifying against the church of *Rome*, when every thing they say and do, not being right, is evidence against her; and 'tis plain they are not *Christians*, because they do not the things our Saviour says, or in the words of my text, *they do not continue in the Son and in the Father*.

But 'tis said protestants themselves acknowledge the church of *Rome* to be a part of the true church, tho' corrupted; they holding the fundamentals, *viz.* they believe in Christ: *Answer*, so do the devils believe and tremble; for they cannot help but believe what they know; but 'tis the wrong way, by doing other things than our Saviour has commanded, to their own utter destruction.

Now, little children, it concerns you all to look sharply to your own ways, for you may meet here professing the true religion, and yet be but a party of the *Antichristians*, if ye live not agreeable to the doctrine handed down to us in the scriptures by the
Son

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Son and by the Father. And you of the *Romish*
religion, cannot say I disesteem any of your persons;
but I pity your case, and expect nothing less after
your hearing so many undeniable evidences, though
some of them not being customary and generally known
here, seem a little scrupulous; yet they are real facts,
fairly represented and proved against the church of
Rome: I say, I express nothing less than that you
will do as most of our fathers have done, draw
yourselves from under the yoke of the *Antichristian*
powers of darkness, and graven images, and endea-
vour to do much good in your generation, by turn-
ing many from darkness to light, and shine as stars
for ever and ever.

F I N I S.



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